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among the Elãngã beyond the Tshuapa. All of them are beyond the scope of this study. The Bombwanja are divided into Basunẽ and Bonkoso, and the Boeñdẽ are considered their bõnankãnã (sister's son).

Bombwanja were originally Mbõlẽ, for certain words and idioms in their dialect are reminiscent of the Lombõlẽ.

Let us briefly enumerate the other tribes -- "pure" Nkundõ -- who form the subject of this study:

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1. The Injõlõ, "sister's son" (bonankãnã) of the Ntõmbã and the Bolẽngẽ who live beyond the Boloko. They are divided into three groups [9] -- Engõnjõ, Wesẽ, and Ngombe, (1) each of which comprises

> 1. West of their territory are to be found the remains of a group of former inhabitants of the area, whom the present inhabitants call Tompoko (or Basẽkã Bofãka lElẽkẽ) but who are completely unknown to me.

a subdistrict [sous-chefferie] for administrative purposes. A small segment is to be found outside the area under discussion, between the Boloko and Coq. (2)

> 2. The southern Injõlõ are often called Imoma.

2. The Boãngĩ (and their subgroup, the Besombõ), related to the Bokãla of the Losanganya region. (3)

[114]

> 3. On the ethnographic map of the Belgian Congo prepared and published by Dr. J. Maes, the territory of the Boangi is marked with the name "Bokuala." There is no tribe or village by that name. Unless an insulting and humiliating nickname (bokwala, "slave") is involved, the name may result from an erroneous use of the name of the present chief of the Boangi, Bokwãla.

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3. The Ionda, related to the Bonyanga living north of the Tshuapa.

4. The Wăngată-Ntŏmbă, of whom one group is settled near Igende at the junction of the Tshuapa and the Momboyo, and another on the Jwalé. Other parts of this tribe may be found near Coquilhatville (district [chefferie] of the "Tumba"), near Bokote (Ikengo district), and at the middle section of the Luilaka, between Waka and Bonkoto (Nkundengolo, or Wafanya and "Tumba"). (4)

> 4. At the present time it is impossible to determine the exact relationship between the Ntŏmbă and the Wăngată. In general the latter are treated as a subdivision of the Ntŏmbă, together with the Inganda and the Ikengo. Moreover, we do not know yet whether these Ntŏmbă are related to other tribes bearing the same name which are frequently encountered (on the Lopori, in the vicinity of Lake Tumba, and Lake Leopold II, among the Bakutu, etc.), or whether these are no more than groups bearing the same name. It should be noted that on the map previously mentioned, the Wăngată are placed much too far north; actually they are all to be found south of the Ruki.

5. The Bakăala, who seem to be more or less related to the Wăngată.

6. The Bonkoso.

7. The three sister tribes of the Bongfli, the Bombomba, and the Lifumba (the Beloko are a subtribe of the latter). [10]

8. The village of Bomăngola, wedged in among the Lifumda. This village contains no more than thirty taxpayers but since it belongs to the Nsongŏ, the oldest of all Nkundŏ-Mongo groups, it is considered as a separate district. (1)

> 1. Their primacy has always been recognized and respected by the Lifumba.

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619 9. The Bongale. Three large villages belonging to this group are to be found in the territory under discussion. In order of their size they are: Bongale wă Botólɔ́ (among the Lifumba, between the Bonsómbé, Lolima and Saási rivers), Bongale wă Ilinga (among the Bakáala, near Ikéngé), and Bongale wă Bosongó (among the Bonkoso, [563] near Bempumba). The difference between their rules of exogamy and those of the other tribes confirms the view that the Bongale are not true Nkundó. (2)

2. See Chapter V, Article III. There are several other small Bongale groups, but I do not know whether they are related to those mentioned above. Among them are those living near Bonyeka (Busira) among the Boángi (Bokáala, Boénjola). They may be descended from different ancestors who all bore the name Ngale. The same name may indicate an identical origin, but it may also be derived from different individuals whose names were the same. This statement is generally applicable.

The tribes living between the Jwalé and the Boloko, with whom the Boléngé and the Ntómbá between the Congo and the Boloko are sometimes classified, are grouped under the general name of Ilángá by the Boángí, Injólɔ́, and Elánǵá. (3)

[114] 3. The Bokele tribe listed on the above-mentioned map does not exist. Could this error be due to an incorrect extension of the name of a Boloki village near Bokáma which is called Bokélé?

The Nkundó-Móngo came from the north or the northeast. (4)

[825] 4. The following note may be of interest: The stories and songs of the Nkundó indicate a

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recollection of an animal of the leopard family which they call bokonga. Their description of it corresponds to the lion. Some soldiers and other expatriates, who were also young people, shown representations of a lion immediately identified it with their bokonga.

The groups under discussion here lived for a time on the banks of the Luwo (Maringa) and the [11] upper Ikelemba, (1) then under

[173]

1. It appears that between the Ikelemba and its tributary the Losɛlifa, there is still a bonkom tree called w'ãmenga (of bald heads) under which, according to tradition, the ancestors held their councils. Nearby there is a bosɛɛ whose fruits never ripen.

pressure from other Mõngo tribes, they crossed the Tshuapa-Ruki. They evicted the Ekonda and settled in their present location. This exodus must have taken place a fairly long time ago; it is impossible to determine the date and difficult to make any estimates. In any case it must have occurred 150 to 200 years ago.

241 These peoples are primarily farmers; they grow chiefly bananas, manioc, yams, colocasia [taro], sweet potatoes, sugar cane, and various vegetables and condiments. The food crops they grow, together with what they gather and the Elaeis palm trees provide them with a continuous and abundant food supply, as long as elephants do [231] not interfere. Their domestic animals include chickens, goats, and 224 dogs. (2) Hunting is a pleasant change of activity rather than an

[177]

2. Ducks have been introduced fairly recently, but they were known long before colonial times. They came from the south. Sheep have been introduced only in the last few decades, and they are found only in a few villages on the river banks in the lowlands.

304 582 wishing to commit myself on the reason for this custom, it is a fact that a Nkundó woman will refuse to marry a man who has not been circumcised. Consequently, all the natives want to undergo this operation. That is the reply given by the natives when we asked about the reason for circumcision. When we pushed the inquiry further, they added that the women abhor the deposits that form under the foreskin. I mention this explanation for what it's worth. Nevertheless, this may really be the reason that impels them.

In any case circumcision would seem to have no religious or initiatory significance.

304 932 3. Tattooing

Two kinds of tattoos exist among the Nkundó: purely ornamental tattoos and sexual tattoos. (2) The latter are to be found only on women. The [67] designs are located on portions of the body surrounding the sex organs and even on the outside of the latter.

● [619]

2. I will not discuss tribal tattoos because these do not seem to exist among the Nkundó. The reasons for tattooing vary from people to people and from group to group. It is for this reason that they are a distinctive mark. But that does not mean that such is their purpose. The distinctions apparent among the tattoos of various tribes are not an objective but a consequence, as are, for example, the variations among national costumes in Europe. Moreover, the contacts of our people in peace or war have extended by and large only to neighboring clans or tribes, who use the same type of ornamentation as they did. And in these encounters dialect differences serve as a much better means of identification.

2: Hulstaert
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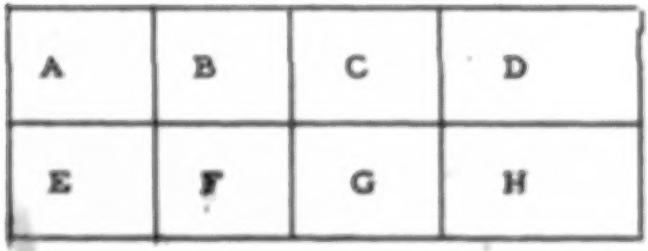
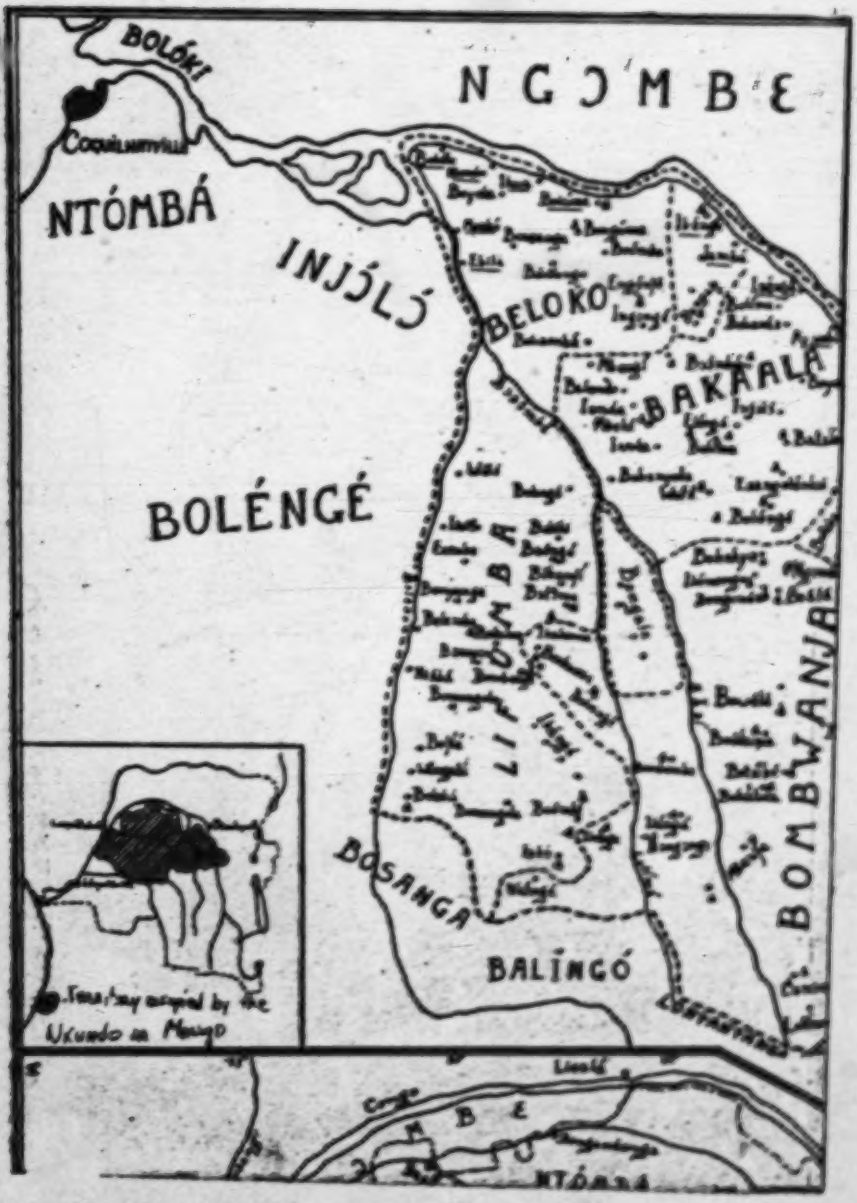
Mongo FO32

/The division of sections in the end map is as follows:/



2:Hulstaert M-5 (ca. 1930) 1938 FO32 Mongo FO32 Nkundu



[End Map (A)]

2:Hulstaert M-5 (ca. 1930) 1938 FO32 Mongo FO32 Nkundu

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[End Map (B)]

2:Hulstaert M-5 (ca. 1930) 1938 FO32 Mongo FO32
Nkundu

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[End Map (C)]

2:Hulstaert M-5 (ca. 1930) 1938 FO32 Mongo FO32
Nkundu

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[End Map(D)]

2:Huisaert M-5 (ca. 1930) 1938 FO32 Mongo FO32
Nkundu

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[End Map (E)]

2. Hulstaert M-5 (ca. 1930) 1938 FO32 Mongo FO32
Nkundu

[End Map (F)]

2:Hulstaert M-5 (ca. 1930) 1938 FO32 Mongo FO32
Nkundu

[End Map (G)]

2:Hulstaert M-5 (ca. 1930) 1938 FO32 Mongo FO32 Nkundu

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[End Map(H)]